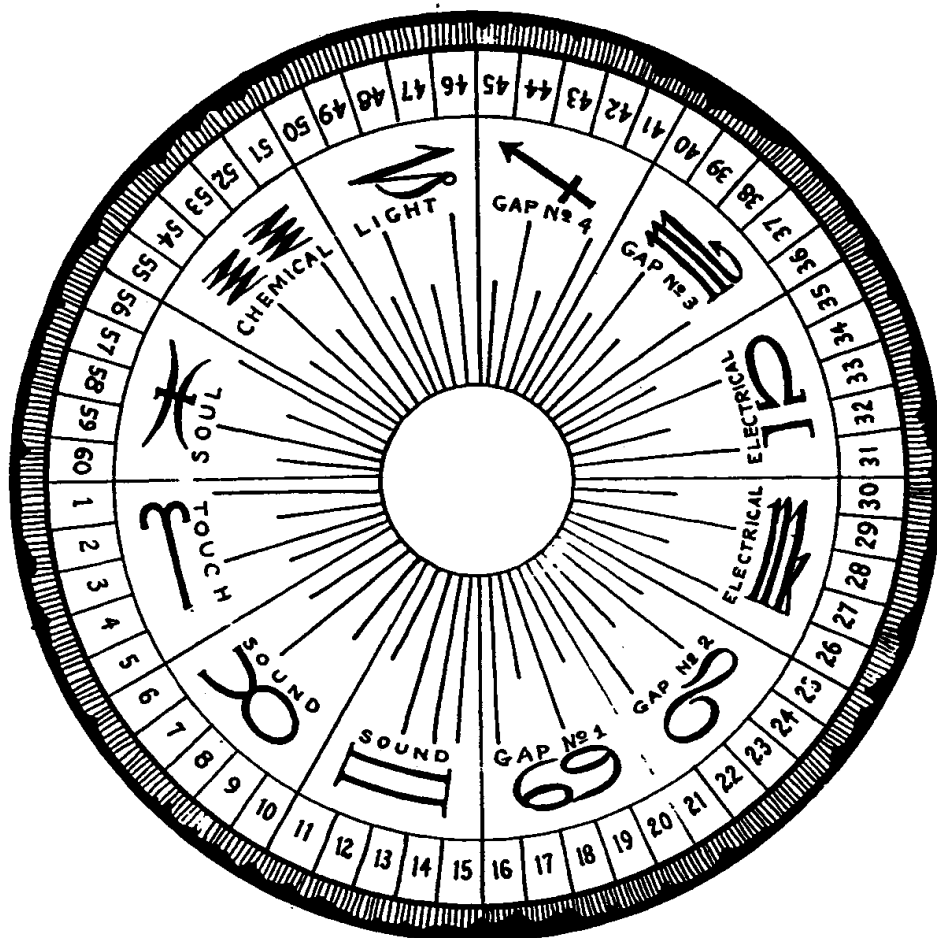


Rosicrucian Dictionary



THE COSMIC KEY-BOARD

Rosicrucian Dictionary

(Note: The following definitions are officially issued for use in the preparation of all papers, lessons and discussions. Masters are advised to keep a copy of these terms for handy reference while conducting lectures or discussions or in answering questions. A copy should be in the Master's hands at each lecture of any grade. Members are urged to preserve the copies of this magazine containing these installments of the Dictionary. Do not cut up your magazine copies, for they will become very valuable in the future. Save each copy intact. Back numbers are always difficult to secure.)

A

Absolute—That which includes all, hence, the Consciousness of God, perfect, complete, embracing every Divine Law, working in harmony, constructive, positive. Compare with the term relative.

Actual—That which comes within the positive domain of the objective and is in conformity with the standards of the objective senses, having weight, breadth, length, bulk, etc. Any phenomena which the objective mind accepts as sensible to it, is actual, whether it be a delusion (mental creation of the objective mind) or not. Actualities need not be realities; see the term reality.

Alden—(pronounced Awl-den) sometimes spelled Ahldain, A'ldain; the name of a former master of the Great White Brotherhood who was given jurisdiction over the establishment of mystical centres on the North American Continent during the tenth century, and after whom the first Temple in this country was named in 1603. His personality still affects much of the work in this country.

Amen—A Hebrew Word introduced into the Egyptian mystic rites at an early date as a term used to express the hidden and invisible God, or a truly inspired representative of God. In this latter sense the term is used in the Christian Bible just once, in Rev. iii, 14, Jesus is called "The Amen." But at a much earlier date the same word with the same mystic vowel sounds, was

used to designate the name of the God of Thebes, and the term Amen-Ra came to express the name and hierarchy of a powerful God among the Egyptians. Amen-hotep IV changed his name to Khuen-Aten because of the significance of the term Amen. As used in modern religious practices, the term Amen means verily. The origin of the word is found in the Sanskrit Aum and also in Om.

Arcane—That which is not hidden, but visible only to those who attune to it or are ready for its revelation; mystical, Divine, Cosmic.

Astrology—An ancient science based upon close observance of the coincidence of human characteristics with the date and hour of birth; time and careful analysis have proved the coincidences to be based upon fundamental laws regardless of whether the planets have any effect upon birth or upon the nature of man after birth. Only the fanatical extremist makes—or believes—the claim that we are ruled by planets; at the utmost, planetary influences can inspire and urge or tempt; the influences may indicate, but not control. All mystics should have a knowledge of the fundamentals of this old and evolving science.

Astral Plane—The Cosmis, ethereal, Divine plane. Rosaeucians recognize but two planes of existence; that which is the worldly or material plane where we live in both objective and subjective consciousness, and another plane which is beyond the material—call that other plane the Astral, Psychic, Cosmic or whatever best expresses your idea; it is that plane where the Soul of man functions free from the limitations of the body and where the subjective mind of man functions at times independent of the objective.

Aten—A name for the symbol of the "sole God" made understandable by Amen-hotep IV. after he established a monotheistic religion in Egypt. Aten was represented by the sun disc; the sun being the symbol of the life-giving radiance of the invisible God. Not as a God or even as a sacred symbol is the sun disc used by modern Rosae-

crucians, but as an objective symbol of the creative mind and Divine Essence of God.

Atlantis—The name of the continent once occupying a considerable portion of the space occupied now by the Atlantic Ocean. Atlantis was well advanced in civilization in parts and was the ancient home of mystic culture. Mt. Pico, which still rises above the ocean among the group of Azore Islands, was a sacred mountain for mystic initiation (See ritual of 4th Degree). The story of the lost Atlantis was first told by Plato; another story of mystic peoples using the name Atlantis is told by Sir Francis Bacon (See: *The New Atlantis*). Recent investigations by France and America have proved that there is the contour of a continent at the floor of the Atlantic Ocean. See also *The Lost Atlantis*, by Ignatius Donnelly.

Atom—The smallest division of any definite nature of matter; the first distinctive character that electrons form after perfect unity. Divisions of matter smaller than atoms are electrons (see electrons) and such smaller divisions have no characteristic nature. Atoms form themselves into groups called molecules. (Refer to Dalton's Atomic Laws in our degree lectures.)

Aura—That magnetic or electrified field which surrounds the animal body particularly and which contains colors due to the vibratory rate of the energy in the field. The energy is a result of the psychic development and the vital forces of the body. The aura changes color as psychic development proceeds, reaching a brilliant violet and then pure white in the highest states. The aura is visible under many conditions and has been photographed, and will affect certain instruments balanced to receptivity. Every living cell has its aura as well as groups of cells.

B

Belief—Considered from the mystical point of view belief implies lack of knowledge; it is like unto hope without foundation. A mystic should have no beliefs but should supplant them with knowledge or a frank admittance that he does not know. (See Knowledge.)

Birth—Mystically, birth occurs when the animal body takes its first Breath of Life. Then the body becomes a conscious being. Birth is the opposite phase of the passing of The Breath (and consciousness) which is falsely called death. (See Death.)

Black Magic—A term used anciently to indicate mysterious practises or secret methods—methods and practises which today we understand and know to have been strictly scientific though little known. Today, however, the term is used in some philosophies and by some ignorant minds (and sometimes used wilfully to frighten) and is meant to convey the idea that one mind can call into play certain forces of nature to work injury upon another mind or body at a distance. It is assumed that the cosmic space existing between two minds or persons can be utilized by one of them to transmit evil and destructive thoughts to the other. In fact, however, the cosmic space will not transmit such destructive thoughts and the person who tries to direct them into space suffers from the

attempt and from the creation of such thoughts which remain in the consciousness. The only power there is to Black Magic for others is the fear of it.

Brain—The physical organ for the objective functioning of the mind. Mind can, however, make many manifestations without the use of the brain.

Breath of Life—In Rosaecrucian teachings this term is used to refer to Nous. It is a combination, so to speak, of both the Vital Life Force and Cosmic Consciousness. (See Nous and V. L. F.)

Borderline State—This term is used to designate that mental and psychic condition where the objective consciousness and objective mental functioning of man is merging into the subjective. This state can be induced through concentration, or occurs naturally on going to sleep or when awakening, or through suggestion it may be externally induced (but not without the co-operation or willingness of the self). A similar state exists where the objective mind or the objective functioning of the brain is made abnormal through drug, fever, or injury, fright or strain; in such cases, however, the benefits derived from a proper borderline state are lost, for there is not an intelligent and comprehensible exchange of ideas or communication between the objective and subjective faculties. Often just prior to so-called death, the first stage of transition is a borderline state which is remarkable for its Cosmic touch.

C

Cell—Where this term is used in the Rosaecrucian teachings, regardless of whether in connection with physiology, physics, chemistry or electricity and magnetism, it means a body of spherical or other shape having a wall with negative polarity and a nucleus of positive polarity.

Concentration—A mental (and physical) state where the whole objective attention and comprehension is focused upon one definite or indefinite point, place, condition or principle. Perfect concentration of this kind results in complete inactivity of four of the five objective faculties at one time. When concentrated upon seeing, then seeing must be the only faculty not inactive. It is impossible to completely concentrate when two or more of the faculties are active at the same time. Two faculties such as seeing and hearing, may rapidly alternate in their concentration so that it may seem as though both were concentrated at one time, but this is not so. We can be conscious of only one objective impression at one time. All else is rapid alternation. (See Borderline State.)

Conception—In our Rosaecrucian teachings we are told that our concept of anything we comprehend through the five objective faculties depends for its accuracy, and its effects on us, upon our education, knowledge and beliefs. Our concept of material things changes as we grow older, more experienced and more illuminated. Not the actuality of any thing but our reality of it and our interpretation of it form our concept. By conceiving and giving our conception the power and reality of an actuality do we tend to create. In the beginning of all creation there was—

and always will be—conception. (See *Reality*, also *Actuality*.)

Cosmic Consciousness—That consciousness radiating from God, which pervades all space (and hence all things), having vitality, mind, constructive power, Divine Intelligence. Into this consciousness is projected all the psychic consciousness of all Masters and all Adepts may attune with it. It knows all, past, present and future, for it is all. (See *Absolute*). After preparation through study and meditation, after deserving through serving, after attuning through practise and with nobility of desire, there comes to all Adepts an influx of illumination and inspiration which maintains a continued connection with Cosmic Consciousness. This is called *Illumination* by the Mystics. This is one of the gifts desired by all Adepts.

Cosmic Mind—Referring more specifically to the mind or intelligence that forms a part of the Cosmic Consciousness. It is also called the Divine Mind. Compare with *Universal Mind*.

Conscience—The term in our ritual and teachings to indicate the "still small voice" of the Master Within; the Cosmic Mind with its inspiration and urge; the Mind of the Psychic Self, knowing all truth, all law, all principle, ever constructive in desire, dependable, "ever present when the tempter tempts."

Cremation—Mystically this is a process of reducing the material elements of the body to the primary elements through fire, as though an alchemical process was being used with crucible and fire. It carries out the ancient law that the body shall return to the dust of the earth from whence it came. Cremation simply hastens the natural process in a most sanitary way. The custom of burying the dead in the ground to decay was always considered a barbarous and unclean practise by the ancient mystics, and cremation is not a modern method and will in time become universal among civilized peoples. The Rosaecrucian burial service and ritual call for cremation of the body and the scattering of most of the ashes upon running water in brooks or rivers or in the opened soil within seven days after transition. (See *Death and Funeral Service*.)

Cycle—A period of time, evolution, process, method or manifestation. Mystically every progressive action is in cycles, definite and important. The cycle of human life is divided into periods of seven years, each of which is a cycle in the growth and development of the mind and body in the being; even the prenatal period is divided into cycles. The evolution of the universe, the evolution of man from a primitive being into the present can be divided into cycles. The twenty-four hours constituting a day is divisible into planetary cycles. The consciousness of man is at present in the early part of the Aquarian Cycle. Cycles form an easily understandable and significant method of measuring time and progress.

Death—The mystic not only looks upon death as inevitable, but as a necessary element in the cycle of life. Death and Birth are synonymous in this sense for so-called

death is birth into another plane, while birth is likewise a transition. The transition of soul into a body is considered just as strange and fraught with unknown possibilities by the mystic as in the transition of soul from a body. Both constitute the Great Experience. Both are a form of Initiation affording an opportunity for greater advancement. Therefore both are looked forward to by the soul without grief or fear. On the other hand there is no death whether we consider the transition from a material or spiritual viewpoint. Matter is indestructible; that is a fundamental law of matter; it can only change its form or nature or manifestation, and matter is in constant change—another fundamental law. The soul is immortal and cannot be destroyed, lessened, increased or otherwise modified except in growth of experience. After transition the material part of man, the body, does not cease to live, but is in fact still vibrant with spirit energy, even to the most minute cell. Hence neither body nor soul ever dies, and there is no death. (See *Birth and Cremation*.)

Deduction—A process of reasoning. The objective mind can reason by all processes, inductively, deductively, syllogistically, etc. The subjective mind, on the other hand, tends to reason deductively all the time. Starting with a true and understandable premise or basic fact, reasoning by deduction therefrom one will come to a logical conclusion, if the deductive reasoning has been logical in accordance with law. It is the excellent reasoning ability of the subjective mind that brings about the correct conclusions through deductive reasoning. Bringing about a Borderline State of mind will enable one to take objective advantage of the subjective reasoning.

Disease—A local or general disturbance of the harmonious constructive process of the living, creative cells. Regardless of the cause, the condition is, fundamentally, the same. The disturbing, breaking-down process among the diseased cells is being strongly or weakly fought by the healthy normal cells, according to the general constitutional state of the body. Through the creative, constructive powers of the healthy cells, nature attempts to end the destruction and renew the diseased cells and restore health. The battle calls for concentration of energy and robs the general system of its normal status, while the disease is also disqualifying many cells, organs, tissues and parts of the body for normal, constructive work. Hence fevers, weakness, mental and physical disturbances and pains. The logical procedure is to help nature, mostly by not interfering and by ending the cause of the disturbance when it is known. Proper breathing, proper eating, proper exercise, sleep and thinking are the first essentials in helping nature and removing the cause of interference. Giving to the blood, the nerves and the general system that which is lacking (and caused the disturbance) or is now lacking in helping to restore normalcy, are the next essentials. Hence the various schools of therapeutics may assist and con-

tribute to the restoration of health, but solely through assisting nature. While so-called death or transition is inevitable, disease is not necessary. The physical body can reach a state of age and exhaustion where the breaking-down process of cells and parts of the body is more rapid than the reconstruction, and as a principle of economy the soul will cast off or vacate the body and await another and more useful one; but such breaking-down and gradual weakening of the whole system need not be accompanied by any specific disease and can be free from any pain or suffering.

Dreams—Dreams always occur just as one is passing from the complete sleep state to a waking condition; this transition is a state where the subjective condition is gradually merging into the objective. (See Borderline State). Such a state is very short in duration, usually, and in the brief period of two or three seconds one may "dream" a long story of experience. This is because the experience is simply realized by the mind as one realizes a picture after a glance of two seconds, but must use hundreds of words and many minutes in explaining or describing. After one awakens one cannot be sure just when the dream was experienced, except in such cases where the awaking interrupts the dream. The causes of dreams are many. The most common cause is that the first objective thought or idea that passes from the objective to the subjective mind at the beginning of the Borderline State, starts a train of deductive reasoning on the part of the subjective mind; or some long forgotten picture or idea lingering in the memory storehouse of the subjective mind is sensed by the objective mind at the beginning of the Borderline State, and the objective mind, not keenly and logically awake in its reasoning functioning, distorts or adds to and creates a story based on the first idea. Other causes are; external suggestions from cold air blowing over the face or partly uncovered body, slight noises not properly interpreted by the waking mind, a movement of the body as consciousness starts its return, a mental impression received by the subjective mind from some other person who is concentrating upon the one who is at that time dreaming, and thereby consciously or unconsciously sends an impression. Of course, such Borderline States may occur at any time during sleep.

Ego—The Subjective Self as distinguished from the Objective Self. This term is not used often in Rosaecrucian teachings for the term Psychic Self or Psychic Man expresses more correctly what is meant.

Electron—The first form into which spirit essence concentrates preparatory to material manifestation. The essence when stressed under certain conditions gathers into very minute magnetic cells which we call electrons. They are both positive and negative. Electrons do not manifest any definite chemical or material nature until they unite in certain combinations to form atoms. (See Atoms and Molecules.) Single electrons are invisible, but streams of them may be seen and measured.

Electricity—Current electricity is a vibratory force in action; static electricity is a potential vibratory power inactive and under stress ready to manifest itself under certain conditions. These terms and definitions are not as one finds them explained in scientific works but will make plain the terms as we use them. Electricity is a vibratory energy; natural electricity is the result of the radiations of the sun (therefore one of the manifestations of spirit essence and Nous); all other electricity is artificially made through chemical or mechanical action.

Element—One of the many different natures expressed through combinations of electrons into atoms. There are 144 elements composing all material creation. Of these 81 are definitely known to science in perfect form; others are known through analysis of the vacant places in the periodic table of elements. Some can be sensed in a psychic manner only so far as their nature and purposes are concerned.

Elementals—Sometimes called Salamanders and other terms used by early philosophers and by some modern schools of strange thought. In this sense an elemental is supposed to be—"nature-spirit presiding over the elements of fire, air, etc." A superstitious belief exists that these elementals or beings can cause good or evil, or that they can fill a room and cause disturbances or manifestations, or influence our thinking, hearing and seeing. It is needless to say that there are no elementals in this sense.

Emanations—The radiations or projections from all material and psychic forms. The emanations are extensions of the vibrations within the form—the vibrations of the spirit essence composing the form. It is through the emanations reaching us from all things that we sense, either subjectively or objectively, the existence of all things.

Evolution—The progressive growth and perfecting of all that is manifest or in the conception of the Cosmic Mind. Even so-called devolution or disintegration is a part of evolution, as one of its phases. Evolution implies onward and forward. It is the fundamental law of nature and every element in nature is tending toward perfection and becoming higher in its rates of vibrations and more evolved in its manifestation.

Faith—We find the term faith often defined as "active" belief, or a belief which amounts to a basis for action upon the accepted premises. From the mystical viewpoint, however, this is not exact. A distinction must be made between faith, belief and knowledge. The mystic should have no beliefs, but knowledge; his knowledge may create faith or give him faith in certain laws and principles, but it would supplant belief. Therefore we may say that faith is an expression of confidence, and confidence is born only from experience—knowledge. (See Knowledge).

Fourth Dimension—From the Rosaecrucian teachings there is nothing mysterious about the fourth dimension. Two points should be remembered, it is a dimension and it is the fourth. The other three dimensions are length, breadth and thickness. Each of these is expressible by numbers, whole, fractions or decimals. Each of these three dimensions when expressed in numbers helps us to have an objective realization of some attribute of the things referred to. We may write on paper these figures, 2"x4"x3". At once we know that whatever the thing may be it is four feet long and three inches wide and two inches thick. Regardless of how irregular in form the thing may be we can mentally picture it or express its form with numerals, and from these actually draw upon paper a diagram of its form. (Note the complicated yet exact designs and diagrams of parts of machinery, architectural elements, etc., expressible with numbers). Intelligently as do these three dimensions express a thing to our consciousness there are still essential elements missing in the

expression—one or more attributes or qualities lacking. What is the nature of the above thing that was 2"x4"x3"? Is it wood, or iron, or stone? What is its weight, its color? Is it hard or soft? We say that all these questions can be answered by expressing the fourth dimension, and expressing it in numerals as the other three are expressed. In this case, as an example, the figures 2"x4"x3" / 12.0147 would mean that the thing referred to was a piece of South American (not any other kind) mahogany, with a color equivalent to a certain line in the sun's spectrum, and having a specific gravity, a certain degree of hardness, tensile strength, etc. With the first three dimensions and knowing the specific gravity one could figure the exact weight of the piece of wood to within a dram, if the first three dimensions were exact. On the other hand these figures 6'x7'x? / 12006.042 would mean that the thing referred to was a misty light blue-gray cloud of a certain density or opaqueness but unknown thickness, covering an area of six by seven feet and formed of

cosmic energy in a very high rate of vibration, so balanced in space as to be easily controlled (moved) by mental power. (Members in the 8th and 9th Grades will appreciate this). By means of the fourth dimension (and a dictionary of all the figures) one could easily express the nature and attributes of all things made manifest on the objective plane. Likewise one would be able to determine what fourth dimension would neutralize or combine with another. The fourth dimension is nothing more nor less than the rate of electronic vibration. All qualities and attributes manifested by all material things result from this rate. From another point of view the fourth dimension should really be the first. It is the projection from cosmic space into the worldly material plane of manifestation, of all material things. Such projection is the first phase of manifestation. The coming together of electrons into atoms and from this into molecular formation, constitute the first phase of creation into the material world of objectivity. The next step or phase is that of limitation, or form, caused by natural laws or by man's desires and handiwork. Hence the three dimensions of length, breadth and thickness should follow the dimensions of objective projection, which is a more correct term for the fourth dimension. Mystics will see, now, why the fourth dimension, in its true nature, has always interested the philosophers and was one of the laws carefully studied and utilized by the alchemists of old, and the advanced mystics of today use the law in many strange manifestations.

Funeral Service—The Rosaecrucian funeral service is a ceremony of celebration in its spirit, at which time those assembled around the body of the Brother or Sister take part in a ritual significant of the passing through a Higher Initiation of the one who is no longer limited by the work of the Order in its material form on this plane. Purple rather than black, is used to express the sacredness of the occasion (that is, wherever decorations or drapings are used in the Temple or home). Flowers are used to express the beauties of life. Sorrow is expressed only because of the absence of the member from further personal contact as had been enjoyed in the past. The time for the Temple Ceremony is late in evening so that the service may end about midnight and the body remain in the Temple (before the Altar in the East) until after sunrise the next morning, when it may be taken to a vault but preferably to a place for cremation (See Cremation.) Those not members of the order may be invited to the service and such friends and members of the family should be seated on special seats at the Northeast of the Temple. The rule is that the R. C. ceremony must be the last ceremony performed; if there is any other religious or fraternal organization ceremony, it must precede the R. C. service. One of the most beautiful parts in the ceremony is when, after the opening of the service, a special prayer, and some other points, the Master of the Temple permits the Guardian of the

Temple wherein the Brother or Sister had attended, to stand beside the body and remove from the Lodge apron (which is on the body) the Rose, while speaking these words: "From our midst has departed one expression of Soul we have loved. Across the Cosmic Threshold has passed another Initiate into the Temple of God. In that Temple there are degrees of understanding, grades of advancement, cycles of progression and then the Sublime Degree of Perfection wherein thou, oh, departed one, shall be one of the Divine Illuminati and enter again the School of Experience where we shall once more enjoy thy noble, loving companionship. In thy earthly initiation the Rose and the Cross were given unto thee in the form of this apron to wear as a symbol of your readiness to serve humanity. Thy body and personality were ensconced by the Rose and Cross. In thy Divine initiation thou shalt have no need of the Cross, for thou hast born thy Cross well and God has laid it aside; but the Rose in all its sweetness and perfect development shall remain with thee as a symbol of the unfolding of thy soul experience. To symbolize this, I, Guardian of the earthly Temple of thy work, do now remove from thy apron the Rose and in the hand of thy earthly body I place another Rose, fresh with Life, Fragrance and Purity, that it, too, may return unto the dust of the earth to rise again and through resurrection become manifest in all its glory."

G

Ganglion—A mass of cells organized into one body, which body serves or functions as a centre for various nerve impulses, the exchange, translation or transmutation of such impulses, and a co-ordination of the influences passing into or through such body. A ganglion is, therefore, like a central station of a telephone system or a switchboard for certain electric trunk lines. The ganglia of the Sympathetic Nervous System are intensely interesting in their functioning and intended purposes. The nervous system and the physiological and psychic functioning of ganglia are explicitly and interestingly presented in the work of the Sixth Grade of the Order.

God—To Rosaecrucians there is but one God, ever living, ever present, without limiting attributes or definite form or manifestation—it is the God of our hearts, a phrase found throughout our ritual and meditation practises. The God which we conceive, which we can be conscious of, which sooner or later manifests in that strange intimacy within us, becomes the God of our heart. Rosaecrucians are of many creeds and religious faiths in all parts of the world, but there is absolute unity in this one idea of God, the Supreme Intelligence, The Divine Mind. In ancient rituals we find this as part of the Rosaecrucian pledge: "Man is God and Son of God, and there is no other God but Man." But this has a mystical meaning and is not to be taken literally. We repeat the famous statement of Max Muller: "There never was a false God, nor was there ever really a false religion, unless you call a

child a false man." When the so-called heathen prays to or worships an idol he is not worshipping a false God, but rather a false interpretation of the one true living God, the God, that he is trying to idealize, attempting to interpret, the God of his heart.

Gravitation—In the earliest lectures of the lower grades of our work as given in America many years ago the statement was made many times that the force of gravitation is not a pull but a push. The postulations of science in the last few years tend to prove that the Rosae crucian contention in this regard is correct. While in the ultimate manifestation the results are the same, in the fundamental laws involved there is considerable importance in the difference between a push and pull action, especially as regards gravitation. It is impossible to overcome the force of gravitation; at best it can be lessened in its actions; its best application is in being utilized. If it could be overcome it would not solve any of the great problems now confronting scientists, but would bring about greater problems than man could cope with.

H

Habit—In the early grades of the Order habit is carefully analyzed and studied. There is a short, too short, definition given to the effect that habit is an unconscious law of the subjective mind. This brief explanation following the long explanations and presentment of laws is quite understandable to the student, but of and by itself, it may give a wrong impression. A better form for the brief definition would be that habit is a law of the subjective mind which law has become unconscious to the objective mind. Habits are usually, if not always, formed consciously by the objective self; such acts are not habits at the time, regardless of how systematically they may be performed, nor are such acts intended to become habits unless one is striving to make the acts or series of acts a subjective or unconscious practise, such as maintaining rhythm in music, the formation of letters in writing, etc. It is only when the act becomes subjectively performed that it is a habit, a law of the subjective self, unconscious to the objective self.

Health—See Disease.

Hallucination—Imaging of the mind. Such imaging may become fixed in intensity and interest and limited in regard to subject or unlimited, and is then a hallucination. On the other hand imaging may be rational, intense, not fixed but under control, in which case it is creative thinking. A definite hallucination, such as that which characterises the unsound mind, is a fixed idea born of illogical or purely deductive reasoning and which becomes the obsessing thought of the subjective mind while the objective thinking may be caused by injury to the mind or any other cause of unsoundness. Such hallucinations are of the subjective entirely, they can be removed or modified only by dealing with and through the subjective, for the objective, being incapable of sound reasoning, cannot be utilized to assist, and once the objective is sound enough to be called

upon to assist, the hallucinations would automatically end. If the unsoundness of the objective is due to physiological causes, these should be remedied first, but thereafter the subjective should be reached and enlisted in the work of curing the mind. This calls for psychic processes applied by those well experienced and knowing all the laws.

Hypnotism—A subject it is well to approach carefully and in detail. There are two distinct methods of inducing a hypnotic condition—by the use of drugs or by means of mental processes. In either case a condition of sleep need not result nor is the condition of sleep an indication that the person is under control mentally or physically. Whether hypnosis is produced by drug or by any mental (or mind) process there must be certain co-operation on the part of the subject; in the case of mental induction such co-operation is not only essential but fundamental, and without it hypnosis cannot be induced. Hence the process of induction is not a contest between minds, the stronger overcoming the weaker, but a case of the stronger mind concentrating its whole attention upon the idea of passivity. Unless this is the attitude and the ability of the subject a small degree of success will be attained no matter how competent the operator. Only certain classes of minds cannot yield to some degree of hypnosis—the infant mind, the unsound mind, and the drugged and intoxicated. A weak mind can rarely exercise sufficient concentration to assist in bringing about hypnosis by any mental process. Occasional hypnosis is not dangerous to either the mental or physical organization of the body; continued experiments with one subject makes that subject enter states more readily as long as the same operator conducts the experiments. No one was ever placed into the state against his or her will and co-operation, for it is impossible (except in some rare cases where drugs are used and then the state will more nearly approach a heavy or deep sleep as when chloral, sulphonal, hypnal, ether and similar drugs are used; in this state the subject is not under the mental control of the operator or physician and the mind of the subject is not inhibited as when a mental process is used). But while all this is true and is intended to dispel the fear of and false statements about hypnotism, there is seldom any need for its use (especially that which is induced by mental processes) and the practise should be limited exclusively to physicians or scientists who have made a careful study of the laws and principles and who have sought but the highest ethical and scientific reasons for inducing the state. Psychically, it is a state wherein the objective mind is at least four-fifths passive or dormant in functioning and the subjective mind is consequently and proportionately active or superactive. For psychic experiences of the average and desirable nature the borderline state is more efficient and calls for no assistance from any operator. See **Borderline State**.

Knowledge—The Rosicrucians ever held that one could not know of anything except through personal experience. For this reason a distinction was made between belief and knowledge. The experience which is thus necessary may be through objective realization or psychic reality, but there must be the personal realism. It is customary for a mystic to say that he either knows or does not know when speaking of the experiences, problems, or facts of life and nature; nothing is accepted by him on faith and he has no beliefs.

Karma—A term used by us to mean the working of the law of compensation. Rosicrucians do not contend, however, that the exactions of the law of compensation will result in any reversal of the law of evolution, as is claimed by some modern schools. That a human being may be reincarnated in the form or body of a lower animal as a punishment, is inconsistent with the law of reincarnation and evolution, both of which teach us that each stage is progressive and we shall never descend in the scale of physical expression regardless of the Karmic debt to be paid. One of the fundamental principles of the law of compensation is that for each sorrow or pain we cause another, we shall suffer in like degree and manner and at a time when the lesson to be gained thereby will be the most impressive. On the other hand this principle does not exact an eye for an eye or a life for a life, for there is no vengeance in the process and no intention to cause suffering; the sole purpose of compensation is to teach us the lesson, to make us realize the error and to evolve the understanding thereby.

For these reasons one cannot be sure just when or how the law of compensation will exact its requirements. Of this we can be sure, however; we will not suffer through any requirement of Karma and be unconscious of the fact that it is a Karmic debt we are paying. Such suffering without a keen realization of why it is so and what we are compensating for, would be inconsistent with the fundamental principle of Karma—that we will learn a lesson through it and advance in our understanding.

Life and Life Force—The mystery of all ages. Two methods of examining its nature lead to false conclusions; the chemical method would reduce all life to chemical action, the spiritual would reduce all to divine essence and ignore the material elements or actions. Rosicru-

cians insist that due consideration be given to all parts and all actions, realizing that in its pristine essence all life emanate from God through Cosmic forces; but animal life-force as it expresses and manifests on this earth plane is not solely a spiritual essence devoid of chemical action.

Magnetism—Every electrified body has its aura, and when that aura is active it constitutes a magnetic field and the aura is sometimes called magnetism. Magnetism from a purely electrical point of view is described somewhat differently, but even so the fundamental law involved in the foregoing definition remains. The fact that some minerals are "naturally" magnetic, as iron of a certain nature, while others can be made magnetic, indicates that magnetism is not a result of the atomic or molecular structure of matter, but rather of an electrical action that is taking place within the substance or which can be set up in the substance. In electrical science we are instructed how to induce magnetism in a metallic body by surrounding it with an electrical charge; but this further illustrates the law that magnetism results from action in the aura that surrounds all matter. This aura is fundamentally an essential part of the electron, and the molecule, therefore, has an aura which is a mixture of the auras of the electrons composing it. Some auras are passive, some are receptive or repulsive, and some are alternating in their action. Those which are not restive or passive cause a manifestation which we term, in physical science, magnetism, with either an attractive or repulsive tendency or positive or negative polarity.

The cells composing the human body are surrounded by an aura and the body of man also has an aura. This aura can be made active, radiating its magnetic energy, or passive, or even repulsive or receptive. The human mind, with its control of the electrical energy in the body, is the guiding factor in the process of exciting the electrical charge that arouses the aura of the human body to its fullest power. The word mind is used here in the psychical sense.

Master—The term is used in several ways in our work, but we will not touch upon the use of the word to indicate one who is an officer of a Lodge or director of a grade of the work. Otherwise the term is used to represent one who has attained some degree of perfection in evolution or a high degree of mastership of

laws and principles. In this sense we have visible and invisible Masters. Those classified as visible are Masters living in the flesh on the earth plane and seen by us with our objective physical senses; and those living in the flesh on this plane who are able to project their psychic body, thoughts and impressions, irrespective of distance, so that such psychic bodies become visible under certain conditions, and the thoughts and impressions become sensible to our psychic or objective comprehension. Invisible Masters, on the other hand, are those who have passed from this plane to the Cosmic plane and from thence project their personality to the psychic plane and never function or express upon the earth plane until reincarnated. In order that we may sense these Masters—not see them with the objective eyesight—we must attune ourselves to the psychic plane to such a degree that, for the time being, we are psychically functioning on the psychic plane completely (that is, with our psychic bodies, while our physical bodies are dormant or inactive in all functioning except that of a purely physical nature, as when asleep, in a trance state or in deep and profound meditation), and at such time contact the personality, mind, thoughts and messages of the invisible Masters. These Masters may be “seen” at such times, but not with objective eye: in fact, it is not seeing at all but a cosmic state of sensing which we interpret as seeing, after we have returned to consciousness on the objective plane, for want of a better term to describe our sensing.

Complete functioning on the psychic plane for a few minutes or hours at a time, as desired, and there contacting the personality of the invisible Masters, is a condition much desired by all mystics and is attained by careful study and preparation, many preliminary experiments, and a pureness of purpose. It is in this way that Cosmic Illumination or Cosmic Consciousness is realized.

Matter—Rosicrucians view matter from almost the same viewpoint as physical science. Differing from some schools of metaphysics, we know that matter is essential to expression or existence on this plane, and has its place in the scheme of things, and should not be negated, ignored, humiliated or—aggrandized. We know that matter has no consciousness or mind independent of that consciousness or mind which resides in all living forms; and we know further, that matter does not exist independent of the spirit energy that animates it. This knowledge enables us to place matter in its right category and shows us how to make it serve us rather than rule us. The fundamental laws regarding the composition of matter are fully covered in the lectures of the First, Second and Fourth grades.

Mind—The mystic makes the important distinction between brain and mind. The brain is a physical organ for some of the functionings of mind, just as the lungs are organs for the functioning of breathing. Mind works through the brain to a great extent, but not exclusively through that organ. It is possible for the mind to function in many ways after the brain is removed. This has been proved with tests on lower animals. Mind is divided into two domains of functioning—subjective and objective; while it is common to speak of these two domains as two minds, it is not correct in a broad sense. The mind of man is immortal because it is a part of the soul and personality, while on the other hand the brain, like all the physical organs, is mortal. Mind and personality persist after transition from the physical body, and retain, as part of their attributes or equipment, the complete storehouse of memory. The psychic body utilizes the subjective functioning of the mind as its essential consciousness, hence in all psychic work and projections of the psychic body the subjective mind is keenly active. (See Borderline State).

Molecule—See Atom and Electron.

Naming (Christening) —The Rosicrucians have a ceremony for the naming of children, to be performed in their Temples. No restriction is placed on the age of the child, but one or both of the parents must be members of the Order and certain promises are exacted from the parents; such as that the child will be properly educated, during its youth, in non-sectarian schools, that it will be taught to know and love obedience to God's laws, that the child will be given every opportunity to enter the Order at the proper age without interference or unnecessary urge. Such christening may take the place of any other ceremony or may supplement it. The ceremony is, of course, non-sectarian.

Natural Law—Is that Law or set of laws decreed in The Beginning by Divine Mind as the working basis of all creation and without which no manifestation can occur and exist. Such laws are universal as to scope and manner of operation. Natural law operates alike on all planes and in all kingdoms. Natural laws are extremely simple and direct as all such fundamental laws must be. Their mission is to insure progressive gradations or cycles of evolution in spite of all the obstacles placed by man to thwart their operation. Therefore Natural Law establishes such powers, functions, attributes and phases in the various kingdoms of the universe as will unswervingly impose strict adherence to them in the search after the ideal in each plane, kingdom, class, etc. The idea, the motive, back of natural law is the preserving of life for the attaining of the ideal of expression; such preservation for such purpose recognizes no man-made ideal, no man-made law, no

dictates of civilization where these are contrary to the best purposes as decreed by Divine Mind.

Natural law is always constructive, contructive even when it seems indisputably destructive. In this it follows the method symbolized by the "law of the triangle." Natural law is that basic principle which, while demanding, commanding and insisting on strict obedience to its dictates throughout, is elastic enough in one sense to allow for much and frequent blending of the entities of any plane so long as such blending harmonizes with its purposes. Thus is it seen that there can be no such thing as super-natural law, a term which not only is a misnomer but grossly misleading. Miracles are not the result of so-called supernatural law; they are the result of obedience to the demands of Natural Law. Miracles as such are so only to those who do not understand what is meant by natural law.

Negative—That phase of polarity which is the complement of the positive. It is that phase or condition which receives the positive elements and nurtures them to fruition when the result will manifest the blending of the two phases of polarity. The negative is passive, static, receptive and nurturing in contradistinction to the positive which is active, creative and dynamic. The negative registers a hunger for the positive, while the positive registers an urge, an impulse toward union with the negative in order that it may, with the co-operation of the negative, cause a manifestation or creation. Neither can of itself produce any result, for one complements the other, supplies what the other lacks. The coming together of the negative and positive under proper conditions allows for the perfect blending of the two when a third element, the product of the two, is created, revealing in better manner the characteristics of both negative and positive.

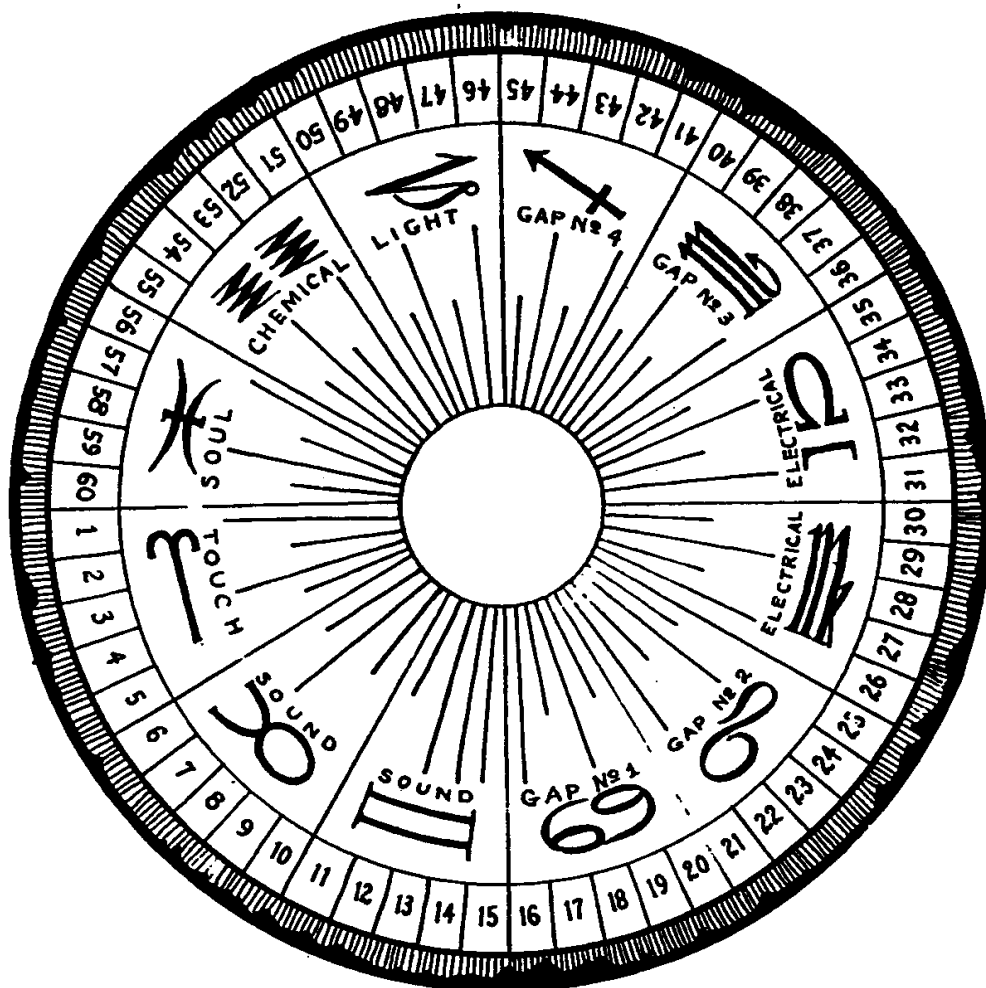
Nerves—These may be likened to the wires in an electric circuit. They are the channels through which power is carried, both to and from the central station, the brain. Power sent out from the brain to all parts of the body, manifesting as growth and action, is sent along the *efferent* nerves while the *afferent* nerves are used in receiving such impressions and information of the world outside the brain as will cause the brain to make use of in guiding and protecting the body for its preservation.

The function of the nerves is a simple one, merely to serve as channels for the dissemination of power, whatever the nature of that power may be, just as the electrical current is sent over wires from the source of production to the point where it is to be manifested in furnishing light, heat, motive power, etc.

Nervous System—Still making use of the analogy existing between an electrical circuit and the nervous system, it can be said that

this system, like unto any electrical circuit, consists of a central station, the brain, and the nerves functioning as do the wires, while the ends of the nerves are the terminations at which the manifestations are produced. Just as an electrical circuit requires two wires or sets of wires in order that it may function properly, so does the living organism require two sets. This is due to the fact that the living organism is dual in nature, requiring one

makes use of a physical body for expressing its mission on this plane, provision is made for affording to each phase of expression that set of nerves which will best cater to its requirements. The soul, immaterial and invisible though it is, while functioning through a physical body requires the use of such tools as will allow it to do its work normally and with the least interruption. So that system known as the *sympathetic* nervous system is allotted to



THE COSMIC KEY-BOARD

(Diagram to accompany definition of NOUS on next page)

set for each phase, yet each set being also dual, *afferent* and *efferent*.

The duality of the living organism consisting of a visible material phase and an invisible immaterial one, it needs must follow that for the sake of the preservation and normal functioning of each, an individual but complete system for each must be provided, yet with means of intercommunication in order that the two systems may work in harmony.

Therefore the nervous system in a living organism consists of a spinal nervous system for the material aspect, and a sympathetic nervous system placed at the disposal of the immaterial invisible aspect. It is the function of the spinal nervous system to provide that power of the grosser and more material nature as will care for the needs of the earthly body, while the sympathetic nervous system cares for the more subtle requirements of the immaterial one.

Since according to Divine Decree the soul

the immaterial side of a living organism, the side that functions psychically, that is in constant contact with the Cosmic and allows the soul to function through a material body. Such system is naturally more sensitive, and so created that it can receive more subtle vibrations and transmit them into power than can the spinal nervous system, which is created solely to provide for the maintenance and preservation of an earthly body.

The spinal nervous system finds its central station located in the cerebrum; the sympathetic nervous one in the cerebellum; and over all is the brain proper as a whole. The points of intercommunication, the points where the two nervous systems unite to found a perfect harmonious plan of co-operation and collaboration, are in the two small glands in the brain about which so little is known generally.

To recapitulate, the brain may be said to be found everywhere in the living organism, taking

into consideration that the two nervous systems, each with its afferent and efferent nerves and nerve centers or substations according to the analogy of the electrical circuit, may be said to be a brain that is elongated and made use of by *mind*, the earthly, material, objective mind making use of the spinal nervous system and the immaterial, subjective mind making use of the sympathetic nervous system in order that the soul may function normally on the earth plane through a physical body and so fulfill the demands of the evolutionary plan.

Nous—is that energy, power and force emanating from the Source of all Life, possessing positive and negative polarity, manifesting it in vibrations of various rates or speeds which, under certain conditions and obeying the dictates of Natural Law, establish the world of form, be that form visible or invisible.

Nous possesses within itself all potentialities; that is, all manifestations of any kind are within it, uncreated, awaiting the right moment, the precise time, the exact locality for manifesting as entities. Nous is the essence out of which all creation comes. While it is the substance, the Divine Substance, out of which things are made, yet it is amendable to Natural Law.

Nous is vibratory in character, dual in nature, triune in manifestation. It operates through a system of harmonics by means of a Cosmic Keyboard of sixty octaves of twelve groups or periods, each period consisting of five octaves of twelve notes each. An interesting and significant point in this regard is that each period is related to a sign of the Zodiac, the first octave beginning with the Sign of Aries.

Each note represents a definite number of vibrations of Nous, beginning with one vibration per second for the first key, and ending with trillions of vibrations per second for the last key.

Octaves constitute not only groups of twelve notes but groups of manifestations. Thus, the first ten octaves produce the sensations of feeling and hearing,—manifestations of action which may be felt and even seen, and those of Sound. The next octaves give different manifestations, and so on throughout the sixty octaves of the Cosmic Keyboard.

Nous, in more understandable language, may be said to be a combination of Vital Life Force and Cosmic Consciousness moving from The Source toward earth in an undulating manner in an infinity of waves traveling at different rates of speed, each rate characteristic of a special phase of manifestation. Within these waves traveling with the same speed as the waves themselves are to be found those particles of Nous essence which grouped together according to specific number combinations make cognizable all manner of creation. It is due to the vibratory rate of each Nous wave that the created masses themselves are able to send forth the vibrations by which they are known and recognized.

Nucleus—This term is used to denote the focal point, the center of action, the source of aggregational manifestation. This point is the heart of any creation possessing latent within itself all the potentialities of development required for perfect manifestation. It is a term

more commonly used in connection with a cell. But what applies to it in a cell applies equally as well in larger masses or matter. The nucleus is endowed with a polarity complementary to that of the rest of the mass of which it is the nucleus.

On the earth plane the nucleus of a cell is positive in polarity while the retaining wall and the space between the two is negative. It is due to the dynamic, creative quality of the positive polarity that search is made by the nucleus for its complementary negative in order that the business of life may be started. In this manner is the law of attraction observed (as well as it was established in the beginning of time), and it is according to its dictates that there is formed between the nucleus and periphery the field of operation in which the stressed condition existing between the two polarities may be eased in creating. This field is known as the magnetic field and is in actuality the meeting or mating place of the two polarities.

On the immaterial plane the elements are in reverse order, that is, the nucleus will have the negative polarity and the outer wall and environs will have the positive polarity, but the *modus operandi* will be the same for cells whether single or collective on both planes.

The nucleus possesses within itself all the elements lying in a dormant state awaiting the proper conditions for awakening that are necessary for the growth, assimilation, and reproduction of the cell. It has crystalized within itself all the characteristics of former unions in previous generations and in each successive manifestation blends in the additional characteristics of the present union thereby establishing the conditions and qualities of heredity. This union of the nucleus with the complementary polarity in the field of manifestation, each with its inherent and acquired traits and with their inevitable blending is what makes evolution possible.

Ontology—according to Rosicrucians is the TRUE science of ALL being. And in perfect accord with this definition and the standard which it involves are the teachings of Rosicrucianism. Those laws and principles alone can help humanity solve every problem which is universal in character and application. Such must perforce be based on divine truths and ideals not with the idea or purpose of making goody goodies out of humanity but of making it NORMAL. Such laws and principles because they are simple and direct are easily demonstrable to the entire satisfaction of anyone willing to take the time to prove them. They are operative in the daily lives of every creature. When observed they bring happiness, success and ecstasy. When they are ignored, intentionally or through ignorance, they allow unhappiness, failure and despair to manifest, not for the purpose of punishing in a retaliative spirit, but solely for the purpose of teaching, through fixing the attention on the untoward results, the need for noting the laws and principles and fulfilling their decrees.

It may seem strange to the unthinking reader that the study of the law of vibration with its seemingly endless ramifications should give us the knowledge whereby we learn to solve economical, social, ethical and religious problems,

yet it does do precisely that. For universal laws are operative in like manner and degree through all the planes of creation, in all conditions.

It may seem stranger yet that by studying the universal and natural laws as they manifest and apply in the purely material world mankind should know how they operate and manifest on the immaterial spiritual world, yet such study does just that. By studying all about the SEEN world, by recognizing the laws that apply to them, by learning how to make use of those laws, putting them into operation if altruism is the motive actuating the purpose, the UNSEEN world becomes not only intelligible but as intimately known, contacted and associated with as the SEEN. By learning how to use natural, universal laws in transmuting material, physical conditions and things,

can mankind learn to transmute unfavorable conditions of whatever kind. Ontology teaches what are the universal and natural laws. It teaches how to use them in transmuting destructive into constructive conditions. It teaches further that what is mastered in regard to purely material things can be used, if the purpose is in accordance with Divine Ethics, for spiritualizing the purely mundane and raise such to the higher plane of manifestation. Ontology teaches moreover, not only mastery of physical and Cosmic forces but teaches that more difficult subject, the mastery of the self, giving each individual the right blending of the humble, the noble, the magnetic traits that characterize MASTERSHIP wherever it may be found. It gives these through KNOWLEDGE.

Objective Mind—Is the Mundane Mind, the mind that operates in a material world, through a physical body and in a selfish manner for the main purpose of preserving the physical vehicle or tool of the soul as it manifests on the earth plane. The objective mind must necessarily be selfish in purpose, but that selfishness should be constructive in purpose and principle. As it commonly is, the objective mind is destructively selfish. By constructively selfish is meant that selfishness which tends to preserve the body, and all its powers and functions, at its best in order that the soul within the body be not hampered in its mission here on earth. Being constructively selfish means that an individual seeks to better himself in every direction in order that he may serve and make the world a better place to live in. Such selfishness has divine sanction. To attain its purpose and end it was given an objective mind that could and would cope with the purely worldly or carnal conditions and problems. But to be destructively selfish means that the objective mind, in such case, is seeking benefits to be used not in service for others but for the one and only self primarily.

The purpose and function of the objective mind, as has been said before, is essentially a worldly one. Its scope is looking out for the interests of the physical body that it may be kept well nourished, in normal condition, and ready at an instant's notice to obey the demands of the soul as they manifest through the subjective mind. The objective mind, like the physical body, is subservient to the subjective. Its province is to tell the subjective of existing mundane conditions in order that the subjective may be guided as to how it is to express Divine Cosmic ideals in a material world. The province of the objective mind is over the five physical senses and their functions, over the voluntary acts, over recollection, inductive reasoning and finally complete reasoning, all of which will easily demonstrate how important is the objective mind functioning through a physical body and brain in the Divine Scheme of Things.

Omnipotent—Having illimitable power. A term used in referring to the powers of God and the Cosmic. But such power, illimitable as it is, is amenable to Cosmic or universal law as established in The Beginning. While it may seem that omnipotence is therefore lessened, it is, on the contrary, increased or

strengthened, for by adhering to its own laws nothing is impossible. Adherence to these laws insures that system and harmony, that plan of number, that peace that establishes omnipotence. So it may appropriately be said that God is omnipotent because in His Wisdom He established those laws and principles not only for His Creation but for Himself, adherence to which gives omnipotence.

Perception—Is that faculty of the objective mind which obtains knowledge through the five objective senses and faculties. It is the process of getting that infinity of facts of a material or mundane nature which goes to make up the sum total of our objective knowledge after such facts have been classified by another process of mental functioning.

Personality—To the Rosicrucian, in contradistinction to individuality, is that distinctive manifestation of character, with its peculiar and innate qualities, which reveals or establishes the identity of any entity. Personality pertains to the Inner Man, the Soul, the Psychic or Divine Being who resides within the physical body and expresses the character which the soul has evolved through the cycles of time from the hour of its creation as a soul. The personality reveals all that has been garnered up through numberless experiences and absorbed as part of its very essence of expression. It demonstrates all the qualities which have been adopted by the soul as its own peculiar characteristics or earmarks, so to speak. And so there are all kinds of personalities according to each soul's evolution. It is due to the personality of the soul that certain acts or deeds are performed which we recognize as being those performed by any particular personality. Personality reveals the true psychic identity of each individual of the human race.

Individuality, on the other hand, refers to the transient and mortal objective side of man. While it is true that individuality signifies that which may not and cannot be separated, this term applies not to the soul, which is not separable from its Creator, but to the objective individual, who possesses a body composed of units which cannot and may not be divided or separated one from another without destroying the objective body and thereby hampering the individuality as an objective manifestation. The individuality is essentially worldly and material because its purpose in life is to function on the mundane plane. The personality is essentially unworldly and imma-

terial because its purpose is to function on the immaterial plane. The two, personality and individuality, or the psychic and mundane, the immaterial and material, working in unison reveal an entity recognized through both its individuality and personality as it expresses itself in daily life. (See *Reincarnation*.)

Pineal and Pituitary glands, in their physiological purpose, have to do with the regulating of various functions of the body like the circulation of the blood, the growth of the bones and tissues, the development of the sex and emotional functions. They act in this sense as governors. In the psychic sense they are transformers, stepping down for objective sensing those exceedingly rapid vibrations which come from the spiritual or psychic planes or stepping up the slower vibrations of a material nature that they may be sensed on the immaterial plane. By a series of exercises these glands may be brought up to that standard of functioning decreed by the Creator and which has not been generally in evidence for many ages. It is one phase of the work of mysticism to afford the sincere, earnest seeker after Light, Knowledge and Power the privilege and means of bringing up to normal these most essentially important glands in the human body. Such a one will have, among other faculties, the powers of seer and prophet. Any standard work on physiology or anatomy will give the description of these glands together with their function and place in the physiological economy. This may be found under the heading of **ENDOCRINE Glands**. But the description of these same glands, together with their place and function in the psychic economy of man, is NOT to be found in any book nor is the knowledge given to the idle seeker for the mere asking. These glands have to do so greatly with the spiritual side of life they must be developed slowly so that their pristine normalcy be regained.

Plastic—Refers to that which is endowed with all manner of possibilities but which lacks form or definite and characteristic expression. That is plastic which allows of being moulded or shaped according to the ideas of the moulder.

Polarity—Is the predominance of one or the other phase of electrical or magnetic force possessed by any manifestation of creation, which gives it its distinguishing character of positive or negative. This is contrary to the commonly accepted understanding of the term polarity, which is defined as that which has two poles. In actuality it is more than the quality of having two poles. It is the quality of having in addition more of one phase or the other of that which is found at the poles. This applies to all forms and kinds of creation, for each has its individual and characteristic polarity by which it is distinguished from the other manifestations of its own class and of other classes. Here may be found a key to the explanation of personality and its power of attraction and repulsion when thinking of polarity as applied to mankind.

Potential—Refers to that state or condition of anything which is not in an active state. It is a static condition and not a kinetic one. It is dormant, awaiting that touch which will change it from its inactive condition to an active or

dynamic one. Any potential condition has crystalized within itself all the qualities and essentials needed in the kinetic or active state of manifestation. The potential state lacks nothing which it would not have in the active state. Its inactivity is all that characterizes this condition. This is in contradistinction to that condition which lacks that which is essential to its active state.

Prayer—A petition, a supplication or entreaty, addressed usually to the Creator, for the granting of some special request. In many cases the Divine Laws and Principles involved in the granting of prayer are completely ignored or overlooked by the petitioner. Yet neither negligence, nor ignorance, nor wilfulness will abrogate them nor diminish by an iota their efficacy, nor reduce their operation. God, in His Wisdom, decreed and established certain laws of universal operation in order that there might be system and order in the world. Such laws are applicable to all and infrangible—therefore any prayer which does not meet the requirements of such laws will not be answered, for, could or would God answer all prayer, irrespective of its motive and purpose, chaos would result.

The mystic well knows that should he petition for any purpose, he must base his prayer on that which concords with Divine Ideals. Therefore he asks, first, not that his prayer be granted, that his plea, out of a world full of pleas, be singled for fulfillment, but that he be given Light and understanding of the Laws involved in the granting of the prayer and of the consequences to accrue from its fulfillment. Next, the mystic assures himself that his prayer is altruistic. It is not necessary that it be wholly altruistic but it must be over fifty per cent so, as in the case of asking benefits and blessings for ourselves. It is right to ask for these when we desire them in order that we become better fitted to serve others.

Having asked for understanding of Divine Decrees and Laws, having asked that it be shown us if it is right that our petition should be expressed, having assured ourselves that our prayer is, in the final analysis, altruistic in nature and purpose, we proceed to give expression to the prayer with a feeling of confidence. This feeling of confidence is not an impossible one, for as our prayer is formed in harmony with the Divine Scheme, meets the requirements of the Laws, and is based on altruism, we find that there is nothing to prevent us from having the feeling that we will obtain the object of our petition since we are doing all that is possible in fulfilling the requisites imposed. And so, having achieved our feeling of confidence, and knowing that our prayer will be fulfilled, we express our thanks for the fulfillment, for spiritually it IS ALREADY granted under these circumstances.

From the foregoing it may now be apparent why prayer is so often unanswered. God, in his mercy, refuses to answer our entreaties knowing how great the penalties for us would be could He and would He abrogate His own laws to grant our prayers, however agonizing the need from our human point of view. But, that prayer is answered which meets the requirements and standard of the Creator, be-

cause it is a prayer the granting of which will add to the general betterment not only of the individual but of the greatest number. One other wonderful feature to be noted, as a result of basing prayer according to the demands of Divine Principles, is that the manner, ways and means of fulfilling the prayer are indicated to us and we proceed to demonstrate that God helps those who help themselves.

Projection—Is not only the act of releasing at will, on the psychic plane, of the psychic body of man with all its consciousness, mind, powers and functions, but it is also the psychic body freed from the limitations of time and space and other hampering and confining conditions. Projections are made for the purpose of contacting such as we wish to aid or by whom we wish to be assisted and inspired.

Projections are endowed with all the distinguishing traits, characteristics and mannerisms that distinguish the *personality* of any entity. Projections carry with them these earmarks; traits developed through the incarnations making the projections recognizable anywhere at any time through these very characteristics, because the soul and psychic body are immortal.

Projections are endowed with five psychic senses and faculties, allowing for their sensing and expressing psychically in the same manner as the five objective senses and faculties allow the physical and objective individuality to become conscious of conditions and circumstances. Projections are guided and directed by the soul and impregnated by the soul's ideals and hopes. Naturally, in communing with other psychic bodies and subjective minds, a projection will act in full accordance with the ethical code characteristic of its soul.

So strong are the powers of the soul, and so forceful its ways of making itself felt, that to those who can see and hear and feel psychically the soul is recognized by its projection as easily and completely as is one physical body or manifestation recognized by another phy-

sical one. This is most commonly done during sleep. But it can be done at will by those trained to do so, trained to release the psychic body, manifesting at any specific place at any definite time for a very particular purpose. Sensing the psychic body in a projection and recognizing it as the personality of any entity is also a matter of training. Both these privileges and powers are part of the birthright of man.

Psychic Plane—Is that plane or condition in the Divine Economy which has been provided by Divine Mind as the meeting place and field of action for the psychic bodies of the dwellers of the Cosmic (where dwell only those freed from functioning in physical bodies) and earth planes, wherein they may meet to their mutual benefit. It is here that our loved ones, who have cast off their earthly bodies, may be contacted. It is here that our thoughts, hopes, plans and requests are projected along with our personalities. It is here that in response we receive the inspiration, guidance, direction and illumination we are in search of when appealing to those whom we feel are better fitted and ready to give. It is here that we, too, carry on our own psychic work as our share in the uplift of mankind. And this plane may be reached at any time provided the purpose is pure and noble.

Psychology—From the common point of view is the science of mind, or the science which treats of the analysis of the laws of connection and condition of mental phenomena. From the Rosicrucian point of view it is more than this: It is the science which treats of the soul, its attributes, mind and consciousness, of its purpose, place and functions as well as its influence in our lives as regards habits, their formation, their adoption, rejection, or transmutation, the action and interaction of the two phases of mind, the objective and subjective, and many other forms of psychic and mental existence.

Reality—The Rosicrucians make a very definite distinction between realities and actualities. As stated under the term ACTUALITY, the actualities of life are those things which conform to the laws of sensibility of the objective mind. On the other hand, realities are real things to the subjective or psychic consciousness, regardless of the lack of actuality. We may easily select, from our own experiences, many instances of realization of realities which had no actuality in the purely objective world, and there are thousands of actualities in this strange world which to date have brought no realization, or created no reality, in our consciousness. The important point with true mystics, is, however, that we are affected, as living organisms, by both actualities and realities. So far as our consciousness is concerned, it is our reality that affects us—our realization of things—whether actual or not. Therefore, mystically, we live in the world of realities, or realization, and anything or any stimuli, impulse, urge or inspiration which causes a realization in our consciousness is affecting us. It may not affect all, it may affect only one of us, but, to the one affected, a reality of the consciousness is as actual as a material thing of the objective world. (See *Actual*).

Reincarnation—The Rosicrucian doctrine of reincarnation is unique in some respects, yet it represents the one religious or ethical doctrine more universally held in the world today than any other, because it is non-sectarian, just, understandable and revealing. In brief, it is that the soul of man, a Divine Essence, has as an attribute a memory and consciousness which constitute the personality of the individual ego. This personality is immortal, as the Soul Essence is immortal. The Soul Essence is unseparated from the universal Cosmic or Divine Essence, only a part of which resides in each being during an earthly incarnation. The personality is, however, distinct and unique with each being. This personality manifests in the human body during its earthly life as the ego or character of the person, and at transition moves on and into the Cosmic Plane along with the Soul Essence. There it remains until the right time for another incarnation with the Soul Essence in another physical body, for more and different earthly experiences, which are added to the Personality memory and remain intact there as the accumulating knowledge and wisdom of the inner-self. The Personality remains conscious of itself on the Cosmic Plane, as it was conscious of itself on the earth plane, and can carry on the Psychic manifestations

of itself more easily from the Cosmic Plane than it could from the earth plane. Each Personality may incarnate many times, the limit being unknown. Rosicrucians know that the Personality never retrogrades or enters the bodies of lower animals, and only occasionally enters a body of a different sex.

Religion—The knowledge of God and God's ways leads to a real religious devotion on the part of Rosicrucians, and the Mystic is always a true student of essential theology. But, aside from uniting with sectarian churches in order to assist in the great work they are doing, the Rosicrucian is broad and tolerant in his religion and finds God in everything and for everyone of His creatures.

Shekinah (pronounced usually in the occident as shehky'-na)—It is from an old Egyptian word, though for centuries believed to be a Hebrew word because it is found, in the Hebrew religion, to mean the same symbol. In the Rosicrucian Temples it is a triangular altar, thirty-six inches high and thirty-six inches wide on each of its three sides. The sides are covered with black satin, the top with blood-red satin, with a gold cord binding the red to the black at the edge. On each of the three sides there is a gold cross attached to the black satin, formed of gold braid or ribbon (four inches wide). Such crosses are about eighteen inches high and twelve inches wide; in the centre of each is a red velvet rose. On the Shekinah, which may have a glass top to protect the red satin, three candle sticks are placed, one at each corner of the triangle. A vessel of incense may burn in the centre of the triangle. The Shekinah is usually placed for all convocations with its points as follows: (1) toward the West; (2) toward the South, the Chaplain's station; (3) toward the North, the station of the High Priestess. A small footstool is also placed before point 1. It may be covered with red and black satin. The Shekinah represents the presence of the Concentrated Power of the Holy Assembly of the Cosmic in the centre of the Temple. The Sanctum of each Temple is that area between the Shekinah and the East platform of the Temple.

Solar Plexus—One of the most important groups of a number of small plexuses forming the largest plexus in the human body, located in the centre of the abdomen. Its objective or physical functioning is very important, but far more important is its psychic or sympathetic functioning. It was believed by the ancients that this plexus was the centre of the Soul in man, as the sun is the centre of the solar world; hence its name. Many systems of so-called mystical instruction pretend to tell how to use the Solar Plexus for attaining certain results, but it requires many years of careful development of this plexus to make it of real value in true mystical work.

Soul—We wrongly speak of the Soul in man, or man's Soul, as though each human being—or each conscious organism—had within its body on this earth plane a separate and distinct something which we call Soul; and therefore in one hundred beings there would be one

hundred Souls. This is wrong, indeed. There is but one Soul in the universe; the Soul of God, the Living, Vital, Consciousness of God. Within each living being there is an unseparated segment of that universal Soul, and this is the Soul of man. It never ceases to be a part of the universal Soul, any more than the electricity in a series of electric lamps on one circuit is a separate amount of electricity; unconnected with the current flowing in all the lamps. The Soul in man is the God in man, and makes all mankind a part of God—Brothers and Sisters under the Fatherhood of God. (See *Personality*).

Spirit—Rosicrucians were the first mystics to make a distinct difference between Spirit and Soul. Spirit is a universal essence pervading all nature, even unconscious matter, and manifesting in many ways, such as cohesion, adhesion, etc. It is a divine, universal, essence-like Soul, but of a lower rate. Spirit essence makes its first material manifestation in the formation of electrons, which enter into the composition of atoms. Soul, as an essence, can manifest only psychically, because of its very high rate of vibrations.

Spiritualism—A religious doctrine attempting to use some of the psychic manifestations of Soul, some of Spirit, and some of Personality, to sustain a theoretical scheme of the Soul's activities here on earth, or in the Cosmic, after the change called transition. Spiritualism as a system or a "science" is taboo with Rosicrucians, for they know that the spiritualistic explanation of much phenomena is wrong, that most so-called mediums are unaware of the facts, know little or nothing of the laws and principles they are attempting to demonstrate, and often bring serious situations, and sorrows, into the lives of those who are being guided by them. Furthermore, Rosicrucians KNOW that departed "souls" do not return to earth in a material form, and that departed "spirits" do not make materialized demonstrations as entities, and that communications received from the Cosmic, or through the psychic bodies of living persons, are not always what they seem to be to the spiritualists.

Subjective Mind—The mind in man may not be dual—it may be but one mind, manifesting in two distinct domains at times, or in two phases, but since the manifestations group themselves into two distinct classes, called objective and subjective, it has become common in psychology, and especially mysticism, to speak of the mind as being dual—subjective and objective. For the functionings of these sections of one mind, the student must refer to the many lectures of our studies, where all the details are carefully given.

Therapeutics—Generally used to mean any system of healing or method for the alleviation of pain and physical suffering. The ancients, however, used the word in a mystical sense and a branch of the Rosicrucians in Egypt was known as the Therapeuti. This was a branch of the ancient Order, which at that time used various names in different lands so as to conceal the mystical part of its work. The same

organization was known as the Essenes in the Holy Land, and researches in the past century have revealed the fact that the Therapeuti, Essenes and other similar organizations were a part of the Egyptian mystery schools, or arcane schools, in which the Rosicrucian organization had its birth.

Transition—This term is generally used to indicate the condition called death in modern times, but since there is no death in natural law, any more than there is in the spiritual or so-called supernatural, the term is not only erroneous but absolutely contradictory. The great change that takes place at the time when death is supposed to occur is, after all, a mere transition and transposition of the various component parts which, being united, constitute a living human being or a living entity of conscious matter. This transition consists of separation of the dual parts of man (soul and body) and also changes the constructive processes of the physical body which have been holding together to some degree the material elements composing it, permitting a new condition to exist whereby these elements begin to separate and return to their primary form of living matter. Therefore it is truly a transition with no indication of death to any part of the former physical and spiritual expression.

Transmutation—This is not merely an alchemical term but a mystical term, and transmutation may be mental, as well as physical, and can be spiritual in a broad sense. Transmutation means the changing of the vibratory nature of a material element or the vibratory expression of a spiritual manifestation so that the manifestation or expression is different after the change. The ancient Rosicrucians claimed that it was possible to transmute the baser materials into the more refined and they demonstrated this in their day, as we do in our day, in the material or chemical world by the transmutation of gross metals into gold or platinum, both of which represent a higher and more refined expression, but they also claim, as we demonstrate to-day, that the highest demonstration of transmutation and the more ideal, profitable and noble demonstration is that which occupies our greatest attention in the world to-day as Rosicrucians: This is to transmute the baser elements of our physical natures into the highest ideal expressions and to transmute our desires and thoughts into living spiritual ideals. Thus all of us are striving to become true alchemists and demonstrate the real art of transmutation.

Universe—This word is significant to a mystic because it indicates the Cosmogony of one cell and if the word is worthy of being used at all it should be used to indicate that all that exists is a universe or within one great cell, the Macrocosm, a replica of the smallest

cell, the Microcosm. The ancients taught that there was but one earth, one cellular world, one sun, the sun that is visible to us, and that it is in the center of the universe. This would indicate that the universe is a limited cell of enormous size, and the idea that space is limited and in the form of a cell is not more difficult of comprehension than the idea of limitless space, and the mystics of the Orient to-day point to the fact that nothing that has been discovered through astronomy, or any of the sciences, disputes this contention. Mystically, the idea of one universe as a cell, with God and all of his human expressions within it, gives the foundation for the general idea of one God and Father of one Brotherhood of mankind.

Universal Mind—This term is often used to indicate the Cosmic mind or the mind which is the consciousness of God and which pervades all space in the universe. It is not only the mind of God but the consciousness and mind of all living men, of all living beings on the earth plane so united as to be a consensus of mind and thought in which every inspiration, idea, and impression of universal importance is registered and may be contacted through proper attunement with this Universal Mind.

Vestal Virgin—This is another term that has often been used in the place of the word Colombe (see explanation regarding Colombes in the forepart of the Manual regarding Officers of Lodges). It was believed for many years that the Vestal Virgins were an institution of Roman origin but research has shown that in the arcane schools of Egypt, and in the earlier Rosicrucian Temples, there were one or more Vestal Virgins who not only kept the important symbolical and holy fire in the Vestal Stand ever burning, but served in the ritualistic work and in the mystical exercises as a symbol of fire, light, life and love as well as the love of consciousness. Hence the word Colombe, which means dove, and which symbol has always had an important place in the mystical and religious ceremonies of ancient and modern times.

Vital Life Force—This term is fully explained in the lectures and teachings of the various Grades and refers exclusively to that form of energy which vitalizes the human body at the moment of birth and which leaves the human body at the moment of transition. It has naught to do with spirit energy, which pervades all space and which does remain in the human body and active after transition, and which also exists in all living matter, whether conscious or not. The vital life force is from the same source as all energy but is of a distinct and different rate from that which constitutes spirit energy and soul energy.

FINIS

